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Bernard

THE

MODERN ART OF LOVE;

OR, THE

CONGRESS of CYTHERA.

[Price Half a Crown ſewed.]

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Algarotti, Translated, &c.

"

THE

MODERN ART OF LOVE;

OR,

THE CONGRESS

OF

CYTHERA.

Translated from the Italian of

COUNT ALGAROTTI.

CALAMO LUDIMUS.

A NEW EDITION.

LONDON.
PRINTED for G. KEARSLEY,
No 46, FLEET STREET.
1783.

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UNIV. OF
CALIFORNIA

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PREFACE.

THIS little tract was first published about the year 1744. *It was intended by its author as a portrait of the manners, sentiments and practice of the three most learned and polite nations of Europe, viz. England, France and Italy, in affairs of love and gallantry. A vein of delicate and concealed satire, in the manner of Horace, runs throughout the work; and the author has, in a pleasing stile of irony, exposed the peculiar follies and absurdities of the three nations. He paints in lively colours the excessive refinement, sentimental delicacy and romantic turn of thought of the Italian lovers; the vanity, inconstancy and levity of the French; and the earnest, sedate, philosophical disposition of the English. This picture, from the moment when it first*

M 9117 *appeared*

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appeared in public, gave univerſal ſatiſfaction; particularly to ſuch as, having travelled through the different countries, were conſcious of its exact conformity to nature. It went through no leſs than ſeven editions in the courſe of a very few years; to every one of which the Count made additions and embelliſhments, as well in the matter itſelf, as in the language. The laſt edition was printed, together with the reſt of the author's works in 1765, *at Leghorn; from which the preſent tranſlation is taken.*

It would be a piece of injuſtice to our author, not to inſert the approbation of ſo diſtinguiſhed a genius, as the late Mr. Voltaire, who in one of his letters to the Count, expreſſes himſelf in the following terms, and ſeems in his expreſſion to have had an eye to the ſtile and manner of the work

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work he was ſpeaking of: J'ai lû et relû, et je relirai encore votre Congrès, que les graces ont dicté elles-mêmes, & que vous avez écrit avec une plume tirée des ailes de l'amour.

This

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This Day is Publiſhed,

A Third Edition, Price Two Shillings,

To which is now added, TEN PRECEPTS, which WILLIAM LORD BURLEIGH, LORD HIGH TREASURER of ENGLAND, gave his ſecond ſon, ROBERT CECIL, afterwards EARL of SALISBURY,

THE ART OF PLEASING,

In FOURTEEN LETTERS from the EARL of CHESTERFIELD to his NEPHEW, the preſent LORD.

Printed for Faulder, Debrett, Egerton, Kearſley, Flexney, Bew, and Sewell.

☞ "These Letters are the genuine productions of the late Earl of Cheſterfield, written to the preſent poſſeſſor of his Titles, while under the tuition of an unfortunate Divine. His Lordſhip has ſuffered nothing to eſcape his pen detrimental to the intereſts of Society. We can, without heſitation, recommend this work to our readers." See the European Magazine for February 1783.

*** "These Letters were written from Bath. They are certainly free from thoſe glaring immoralities which diſgraced his Lordſhip's Letters to his ſon." See the Gentleman's Magazine for February 1783.

†‖† "These Letters appear to be the genuine writings of the celebrated Earl of Cheſterfield; they diſcover a great knowledge of the world, and are expreſſed with a happy elegance." See the laſt Engliſh Review for February 1783.

‖‖ See alſo the Critical Review for the ſame month. We are obliged to refer to it, as it is too long a character to be inſerted here.

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The following Selections are confeſſedly the moſt entertaining and intereſting collection, for youth of both ſexes, in the Engliſh language; and are all printed uniform in ten pocket Volumes; each of which may be had ſingly for half a crown, or the whole for one pound five ſhillings.

As that great luminary Dr. JOHNSON ſtrongly recommends, in the fourth volume of his Rambler, ſelecting the beſt thoughts of our beſt writers, it is rather ſingular that this truly reſpectable author's advice has not been adopted before.

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Though

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Though the whole collection has been published but a short period, most of them have gone through several editions, and been introduced into the principal schools in and about London.

Printed for George Kearsley, at No. 46, Fleet-street.

*** As these BEAUTIES are so generally read at home, there can be no doubt but they will be as well received abroad; particularly in the East and West-Indies. Those who buy them for exportation, will have a proper allowance.

THE

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THE CONGRESS OF CYTHERA.

ABOUT the beginning of the preſent century, the fineſt countries in Europe had for ſome time lamented the abſence of the God of Love. He was no longer ſeen by mortals, emptying his quiver from the radiant eyes of a beauty; and lovers breathed out their ſighs merely in compliance with cuſtom, or in remembrance of their paſt ſufferings. All nature was in a ſtate of languor, as many yet living

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may well remember, and various were the reaſons that were aſſigned by mankind for ſo extraordinary a change. Several perſons imagined, that Love had concealed himſelf, ſome where or other, in order to play off ſome little wanton trick of vengeance; others, that he had cloſed his eyes at a dramatic repreſentation, or an academic ſolemnity, and had not yet awakened from his ſlumber. It was ſuppoſed by one, that the God was buſily employed in fomenting diſcord in the cabinets of princes; by another, that his whole attention was engroſſed in furniſhing matter for a madrigal or an eclogue. Thoſe, who were moſt given to ſpeculation, maintained, that he had retired from the world with another PSYCHE, and lay by her ſide intoxicated with that delicious nectar, a

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few drops of which he mixes in the cup of mortals.

But how often are the judgments of mankind erroneous, particularly, when urged by an impious curiosity, they seek to unveil the mysteries of superior beings! Not a thirst of revenge, nor the soft embraces of Somnus, not the lofty palace, nor the humble cottage, nor in short any amorous intrigue, kept Love concealed from the eyes of his votaries. A state affair had entirely occupied the thoughts and the soul of the Deity, and had detained him for some days on the island of Cythera, in the midst of that sea which rolls its waves between the Crimea and the Cretan cliffs. For some time back a very important contest had arisen between certain of the European nations,

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the deciſion of which reſted ſolely with the God of LOVE, and was involved in almoſt inſuperable difficulties. That countenance, which uſed to beam joy and delight throughout the world, was obſcured as it were by a cloud, whilſt the God went all alone, ruminating within himſelf, and wrapt in the moſt profound meditation. That iſland had never beheld him ſo thoughtful, not even when he retired with his mother to inveſtigate the riſe of the Roman empire, nor ſo much afflicted, when he took refuge in her boſom, after being ſtung by the winged ſerpent of ANACREON. Various were the judgments which the God revolved in his mind; now leaning to one, and now to another; and then rejecting them all on more mature conſideration. He at length reſolved to convoke his council,

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cil, and to have the affair debated there, before he came to any determination reſpecting it; a meaſure that he adopts very ſeldom, in caſes only of the utmoſt extremity.

He accordingly called forth HOPE, an amiable deity, who with a countenance ever placid and engaging, breathes life and ſpirits into the moſt miſerable of human beings, and carries always a little veſſel filled with a ſavoury manna, a food adapted to all palates, and a panacæa for every evil. He next ſummoned COURAGE, whoſe character is a mixture of petulance and complaiſance, who pleaſes the fair when he appears the moſt to offend them, who never ſuffers an opportunity to eſcape him, and at that moment held in his hand a tuft of hair plucked from

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from the forehead of FORTUNE. This delightful reſidence of LOVE was not contaminated by the preſence of JEALOUSY; who feeds on ſuſpicion and poiſons every joy; a ſorrowful deity, well deſerving the fate ſhe is condemned to, of preying on herſelf, together with ENVY, in the dark and diſmal regions of Cocytus. The God then did not ſummon JEALOUSY, though ſo frequently the attendant of LOVE amongſt unhappy mortals. Nor was it neceſſary for him to call forth PLEASURE, his inſeparable companion, a goddeſs remarkable for her roſy lips, which appear a little tumid, and for teeth white as the pureſt ivory. Small is her forehead, her eyes of the darkeſt brown, and of the ſame colour her hair; which in part tied behind in a beautiful knot, and partly flowing careleſsly

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carelesly down her left shoulder, diffuses all around an odoriferous fragrance. Her attire was neat without any artificial embellishment, and so thin as not to cover all the beauty of her figure. Her waist was encircled by the zone of VENUS. She neither displayed the glare of necklaces nor diamonds, and had only on her finger a stone, on which was engraved by a Grecian artist, a JULIUS CÆSAR and an ARISTIPPUS. These were the privy counsellors of LOVE; and his inferior ministers were those little sportive GENII, who preside over elegant festivity and Attic mirth.

The council being assembled, LOVE opened the business with that inexpressible grace which he throws into every word and gesture. Among the different

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different parts of the world, he affirmed, that he had ever been poſſeſſed of a juſt predilection for Europe; that Aſia had teemed with abſurd ſyſtems, America had ſent forth the moſt dreadful ſcourges, and that both abounded with riches, ſo deſtructive to every amorous enjoyment: that Africa, formerly the center of courteſy and politeneſs, was at preſent rather the reſidence of beaſts than of men; that Europe, happy in the genius of its inhabitants and the temperature of its climate, had been in every age the ſeat of beauty, gallantry, and valour. In thoſe happy days, continued the God, when ſhe repoſed under the wings of the Roman Eagle, the ſame was her government, the ſame her language, and throughout ſhe rendered an uniform homage to my auſpices. The ſame ſacrifices

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crifices that were made to LOVE in the capitol were obſerved in the plains of Arcadia, and in the foreſts of Germany, were the ſame in Spain as in the remote Thule. But at preſent the various nations of Europe differ as much in their maxims and practice in love, as in their language, their forms of government, and their method of living. One nation makes the ſentiments of the heart mere objects of the underſtanding, another will have them conform to the caprice of cuſtom, and a third confounds with ſenſual pleaſure the moſt refined enjoyments of the tender paſſion. Every one condemns rigorouſly the opinion of its neighbour, and holds forth its own as the only rule of conduct. Rejecting all other writers, they conſider their own as the only claſſics in the affairs of love, and ſtrive to cover their

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envious hatred of their opponents with the veil of affected zeal for the true worſhip. This new war, adds the Deity, is raiſed againſt me by that babbling and ſuperficial trifler, REASON; whom I have ſo often overcome and expoſed to ridicule, and who has been, from time immemorial, my moſt implacable enemy. Conſcious that ſhe cannot convert mankind from their allegiance, notwithſtanding all ſhe preaches of the tyranny of my government, and of the little ſweet there is in love in proportion to the bitters, of its tranſitory pleaſures and laſting diſquiet; conſcious, that with all theſe trite arguments ſhe cannot utterly ſubvert my empire, ſhe has reſolved to diſturb its tranquillity as much as poſſible, and to throw every thing into confuſion and diſorder: in which purpoſe ſhe has but

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too fatally ſucceeded, by ſtarting ſpeculative queſtions with regard to forms, by raiſing diſputes and fomenting quarrels between my principal votaries, infinitely more inveterate than the conteſts among her own pedants and philoſophers. Now, ſaid the God, though the empire of Love dreads neither human force nor cunning, though it reſts on a baſis of a far different duration from that of worldly thrones, yet have I heard, that factions and diviſions are productive of the moſt dreadful calamities in a ſtate; and that the principal merit of a ſovereign conſiſts in maintaining unanimity and harmony among his ſubjects. He concluded, that his intention was, in convoking this council, to conſider what ſteps ſhould be taken to confound for ever the machinations of Reaſon, and to reconcile

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the contending parties within his own empire, whence the more ſerious evils now impending would be obviated, and the conſtitution of government, as far as the preſent diviſion of Europe would admit, brought back to thoſe principles from which it had deviated too much; ſo that his empire ſhould be free from all diſcord, except thoſe ſoft and amiable conteſts, which conduce ſo much to increaſe the happineſs of his faithful ſubjects.

The God had in the courſe of his harangue more than once made a pauſe to recover breath: for it is his cuſtom to expreſs himſelf in broken accents; and the beſt part of his eloquence is frequently couched in an expreſſive ſilence.

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The council being apprized of the intention of the God of Love, different members held forth different ideas on the ſubject. Some were for applying temporary, others deciſive, remedies. Several were of opinion, that it was not a matter of any great importance, and did not require ſo much of their attention. Others, who could not think of any better method of proceeding, propoſed, not without giving ſome offence to the Deity, that an embaſſy ſhould be ſent to conſult the Oracle of Amathontum or of Gnidos. The debate was drawn out into a conſiderable length, and was now and then interrupted by the intemperate mirth of the little ſportive deities; by the ſallies of COURAGE, who frequently hummed a ſtanza or two of a ſonnet; by the impatient temper itſelf of

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of LOVE, and by the confuſed noiſe which they made in ſpeaking all together.

All at length gave way to the opinion of PLEASURE; who maintained, that it was impracticable to apply a remedy, without being thoroughly acquainted with the origin of the evil. That for this purpoſe a Congreſs ſhould be aſſembled at Cythera, compoſed of the repreſentatives of the different nations, when this matter, which was juſtly the cauſe of ſo much uneaſineſs to the God, might be minutely inveſtigated and diſcuſſed; moreover, that it would be ſufficient to hear the arguments of thoſe among the European ſtates, who were the principals in the conteſt, and whoſe modes and cuſtoms were the moſt diſcordant with each

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each other, and ſerved as a model to the other nations: that women were better calculated than men for ſuch an embaſſy, having a more profound knowledge of the myſteries of Love: that by theſe embaſſadreſſes the different ſyſtems, which gave riſe to ſo much animoſity, ſhould be unfolded, and that all this ſhould be done in the preſence of the God; who would afterwards ſuggeſt what he thought moſt conducive to the good of his empire and that of the world.

The judgment of PLEASURE being aſſented to, thoſe winged deities, whom we may call the little loves, were immediately charged with the commiſſion of announcing to mankind the reſolution of the God. The gayeſt of them flew directly to Paris, where he had often

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often been preſent at thoſe entertainments, in which briſk Champaign inſpires the gueſts with pleaſing ſallies of wit, and lively anecdotes. Another, not quite ſo volatile, ſet off for England, and was near loſing himſelf in the midſt of the crowd and ſmoke of London. And one of the nimbleſt, who partook of the gaiety of the one, and the ſedate diſpoſition of the other, directed his courſe to Italy; which he would in a ſhort time have over-run, had not his attention been now and then engaged, and his flight retarded, by the beauties of the country.

As ſoon as the arrival of theſe meſſengers was made public, and the commiſſions with which they were charged, what lady did not aſpire to the honour of being elected embaſſadreſs to Cythera?

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thers? and what means were they not ready to employ towards so desirable an end? None were omitted on this occasion: studied speeches, affected looks, outward panegyric, and private detraction, promises made that were never intended to be kept; in short, all manner of artifices and intrigues.

In France the eyes of all were turned on *Madame de Jasy*; and with reason. For she was noted above all others for her skill in adjusting the ceremonies of an entertainment, and for her taste in dress; as well as for regulating the due proportions between the one and the other. She was in a singular manner possessed of that species of wit, for which this lively nation is distinguished: and was besides,

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remarkable for her art in diſplaying the conqueſts which ſhe made from time to time, in caſe any new lover ſhould be too much given to diſcretion.

After ſome little conteſt, they agreed in England to elect my *Lady Gravely*, a woman of letters and ſound judgment; not to mention her graceful carriage when preſiding at the tea-table, her dexterity in the management of the fan, and her ſkill in introducing a cough on the proper occaſion.

In Italy there was a prodigious deal of buſtle and intrigue. The people of faſhion were there divided into two parties, incenſed to the laſt extremity againſt each other. One was entirely devoted to foreign and modern cuſtoms,

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toms, and took a pride not only in aſſuming the air, but in ſpeaking the language alſo of ſtrangers. The other party would have every thing Italian, with an exception only to the faſhion of dreſs, and in language and ſentiment rigorouſly inſiſted on ſupporting the priſtine glory of their country. In fine, after a long altercation, Heaven decreed the triumph to the moſt worthy; and the choice fell upon *Lady Beatrice*, ſkilled in the amorous doctrines of the antient writers, in the ſcience of feeding her lovers upon air, and chearing them now and then with a preſent of decayed flowers and faded ribbands.

The three ladies then, who were charged with this important embaſſy, took their departure. The London

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Gazette ſcarcely took notice of the voyage of Lady Gravely. In Paris the abſence of Madame Jaſy did not in the leaſt diminiſh the gaiety of the inhabitants. In Italy, the preſs teemed with ſonnets, celebrating the departure of Lady Beatrice. The fields were ſaid to be defert, the flowers to wither upon their ſtalks, the face of nature to be involved in darkneſs, and lovers to be without a ſingle ray to guide them in the difficult and dubious path of life.

Beautiful was the appearance of the iſland on that day when the three ladies arrived at Cythera. It never looked ſo gay and delightful, except perhaps when firſt viſited by Venus. The ſky beamed with an unuſual ſplendour, and a gentle breeze, impregnated

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pregnated with the ſcent of the flowers and herbs of that happy ſoil, curled the ſhining ſurface of the waves. The little doves, that are ſo fond of neſtling on the iſland, never poured out ſuch tender complaints; the thoughts of every animal were given up to Love; the preſence of the Deity was more immediately perceived, and deprived the fair of the means of reſiſting an enterprizing lover. The wings of the temple, which ſituate on a gentle eminence commands a pleaſant proſpect of the ſea and the country, were beautifully ornamented with feſtoons, and filled with ſpectators.

Lady Gravely was dreſſed in a robe of ſilver-coloured tabby, fitted cloſely to her ſhape, with full and ſhort ſleeves; a very fine apron, and her head-dreſs

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riſing in the form of a pyramid. She was accompanied by her brother, a youth, who during the voyage was almoſt continually occupied in reading to himſelf Gordon's Tacitus, and Spon's Journey through Greece; and wiſhed above all things, before they anchored at Cythera, to viſit the promontory of Actium, and the ruins of Nicopolis.

Madame de Jaſy had ſuch a profuſion of rouge upon her face, as to excite the wonder of the inhabitants of Cythera: ſhe diffuſed, wherever ſhe went, the agreeable ſcent of lavender and other perfumes. Her open Andrian, which was of a ſtraw colour and embroidered with ſilver, together with her ſhort petticoat, concealed only in part one of the beſt turned legs, that had.

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had been ſeen in France ſince the days of the fair Gabrielle. By her ſide were three or four beaux. She leaned on the arm of one, ſmiled on another, and nodded to a third; whilſt they amuſed themſelves as they went along, with the ſteps of the cotillon and the minuet de la cour. As the beauties of the place opened upon their view, they recalled to their mind Bagnolet and Marli: and the inhabitants of Cythera appeared to them mere ſtrangers in their own iſland.

The hoop of Lady Beatrice was conſiderably wider than that of Madame de Jaſy. Her lofty head-dreſs was interwoven with fine ribbands, and her hair ſtudded with diamonds and other precious ſtones. Yet ſhe owed more to her natural beauty, than to all theſe artificial

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artificial embelliſhments. A long train of *Ciciſbei* paid their court to her; ſome walking before and others behind, and all envying the happineſs of him whom ſhe honoured with her hand. Among theſe ſtalked along an old beau of ſeventy, nicely trimmed and ſcented, holding in one hand a little Indian cane, and in the other a pair of gloves, which the lady had graciouſly entruſted to his charge.

Now matters were ſo adjuſted, that the three ladies arrived at the temple juſt as LOVE had entered, together with his attendants. He had already fixed himſelf in the midſt on a throne of gold, caſt by Myron; which in ſplendour far exceeded the workmanſhip of Praxiteles. The ladies did not forget in making their obeiſance to the God

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God, to caſt their eyes aſkaunt upon one another. Each had in an inſtant marked every defect or peculiarity in the dreſs, the carriage, and the perſon of her rival; and after ſaluting each other with mutual complaiſance, as far as could be judged from outward appearances, they waited in ſilent expectation the pleaſure of the God. The men, whoſe curioſity had induced them to follow the ladies, were then ordered out of the temple, and uſhered into a hall contiguous to it; which reſounded with the moſt enchanting muſic, and diſplayed on its walls, in all the grandeur of Paul Veroneſe, the grace of Raphael, and the magic colours of Titian, the TRIUMPH OF LOVE.

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Scarcely had the men left the temple, when the ladies were directed to place themſelves oppoſite the God, on three voluptuous ſofas, which had been there provided for them. PLEASURE then, caſting a gracious look upon them, obſerved, that though war and diſcord might ſubſiſt between nations, in regard to objects of ambition, a paſſion which owes its birth merely to the caprice of men, yet that all ſhould cordially agree in their ſyſtems of love; a ſentiment infuſed by nature into the breaſt of all mankind, the bond of union, and ſoul of the whole univerſe. That it was the deſire of the God to reſtore peace unto the world; and that they ſhould co-operate to their utmoſt in ſo momentous an undertaking, by expounding faithfully the various opinions which gave

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gave riſe to ſuch diviſions in Europe, and afterwards attend with reſignation to the judgment of the Deity. That from the authority of him who had convoked the Congreſs, it was to be preſumed, that it would not terminate ſo unprofitably as many others; and that one might clearly diſcern from the air and manners of the ladies, who were ſent as embaſſadreſſes to the Congreſs, that the inhabitants of England, of France, and of Italy, had in their choice been directed by judgment, as well as actuated by a high regard for their honour.

Theſe words cauſed an agitation in the breaſts of the ladies, not inferior to that which the three goddeſſes felt on Mount Ida. Here indeed the conteſt was not for the palm of beauty,

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but which ſhould diſplay the moſt wit and ingenuity; which being more immediately our own, place ladies, who are diſtinguiſhed for ſuch accompliſhments, far above thoſe who are the moſt remarkable for their perſonal attractions. Beſides, to the abilities of theſe ladies were confided the intereſt and the glory of the moſt refined among the European nations.

In order to prevent all diſpute, concerning which ſhould be allowed the privilege of ſpeaking firſt, three lots, on which the names of the ladies were ſeverally written, were by PLEASURE thrown into an urn. This being ſhaken by one of the little loves, another put in his hand, and firſt drew out the name of Lady Gravely, then that of Madame

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Madame Jaſy; that of Lady Beatrice remained at the bottom. Lady Gravely therefore, after a few moments pauſe for recollection, began her harangue in the following manner:

" The ſubject of my diſcourſe will, " I fear, be unworthy ſuch an audi- " ence, O Deity, who governeſt with " an unbounded ſway in every part of " the world, except perhaps in our " iſland: An iſland truly unhappy! " Not ſo much becauſe removed at a " diſtance from the enlivening rays of " the ſun, as becauſe it appears to be " quite inſenſible to the ſoft influence " of Love. Unknown to us is that " agreeable ſociety between the ſexes, " unknown that deference for the opi- " nions, that complaiſance for the in- " clinations of the fair ſex, ſenti-

" ments

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" ments congenial to our nature,
" and afterwards refined by that art,
" which is regulated and guided by
" ſelf-love. If gallantry is the true
" thermometer whence to judge of the
" politeneſs of a nation, I know not
" what pretenſions ours can have to
" it. This I know to my ſorrow, that
" a great part of the year we are con-
" fined to the country, by the ſide of
" a ſilent and indifferent huſband; and
" are continually obliged to undergo
" the torture of Mezentius, who con-
" demned the living to a miſerable
" conjunction with dead bodies. And
" even in the midſt of London, what
" other conſolation have we, but to
" be tantalized by the mere ſight of
" men? They favour us indeed with
" their preſence for a ſhort time in the
" evening; but no ſooner is the tea

" equipage

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" equipage removed, than they betake
" themſelves to their political diſqui-
" ſitions over the bottle, whilſt we are
" obliged to have recourſe to a game
" at Whiſt, or to paſs a conſiderable
" part of the night looking at one
" another, in ſullen ſilence, acroſs a
" table. Whilſt the ladies are pining
" away in ſecret deſires, the men are
" buſily employed in ſettling the af-
" fairs of the public; whilſt we are
" meditating the conqueſt of a heart,
" they are ruminating the downfal of
" a miniſter. New ſubjects of debate
" are inceſſantly ſtarted, reſpecting the
" increaſe of commerce, the balance
" of power, the empire of the ocean:
" and even the appearance of Lady
" C——try itſelf, has not the power
" to aſſuage this political tempeſt.

" Neither

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" Neither is our condition more en-
" viable at meals; where it is our pe-
" culiar province to do the honours of
" the table. There our huſbands,
" whilſt they are eating the meat we
" ſerve them with, are no leſs intent
" in chewing over their political in-
" digeſtion.

" Every one who has the ſmalleſt
" acquaintance with our iſland, knows
" that of all the winds, thoſe blow-
" ing from the Eaſtern quarter are
" the moſt unfavourable. This wind
" chiefly predominates through the
" gloomy month of November, and
" whilſt it obſcures the atmoſphere,
" ſheds its baneful influence upon the
" mind, and brings along with it the
" ſpleen, the moſt intolerable of evils.
" This unpropitious breeze renders an
" Engliſh-

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" Engliſhman ſilent and ſullen, as if " he were at enmity with himſelf, in- " acceſſible to others, and iſolated as " his own native country.

" Alas! great Deity, if we may " judge from the air of the people, " this wind continually blows in our " iſland. It attends us in our morn- " ing rides in the Park, and paſſes " the evening with us at Vauxhall, " in thoſe delightful gardens which " preſent ſo lively a picture of Cy- " thera. What can I ſay more? This " liſtleſſneſs may be obſerved even in " our balls and aſſemblies; where the " feet of our partners give ſymptoms " of gaiety, the countenance of ſor- " row: the one ſeems to diſown the " enjoyment of the other.

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" Of what ſervice is it to our iſland,
" that by means of induſtry and com-
" merce we have acquired a ſhare in
" the riches of the Indies, if the finer
" arts, and exterior accompliſhments,
" of the more poliſhed nations in Eu-
" rope cannot be tranſplanted and
" naturalized amongſt us? What im-
" ports it, that another Jaſon, after
" making the circuit of the globe, has
" brought back a ſecond fleece of
" gold along with him, if a Theſeus
" is wanting, to tranſport from the
" neighbouring continent that which
" we are infinitely more in need of?
" Of what uſe, in ſhort, to our men
" to be adepts in the language of a
" Tully and a Demoſthenes, and to
" emulate them in their own, if they
" are mute when there is moſt occa-
" ſion for their eloquence? The Eng-
" liſh

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" liſh indeed have expounded to other
" nations the œconomy of the human
" body, the anatomy of the ſoul that
" reſides in it, the figure and dimen-
" ſions of the earth which we inhabit,
" the track of the planets, nay of the
" comets themſelves, which they have
" demonſtrated to take their courſe, as
" well as our own planet, round the
" ſame central ſun: Yet are they im-
" merged in the moſt profound igno-
" rance of that ſcience which is of
" all the moſt deſerving of their en-
" quiries; and ſeem to be inſenſible
" that Love is the only bond of union,
" the ſole delight our imperfect ſtate
" is capable of enjoying; the delicious
" cordial, which heaven mixes in the
" cup of life, to entice mortals to
" ſwallow the bitter potion.

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" For theſe evils we are in a great
" meaſure indebted to our ſtateſmen and
" philoſophers, the avowed enemies
" of gallantry and politeneſs. They
" never ceaſe preaching to our young
" men, that too much attachment to
" the fair is a mark of effeminacy;
" that auſterity of manners is the
" Palladium of our liberties, and the
" guardian of our conſtitution: that
" it is unbecoming an Engliſhman, to
" have a heart ſuſceptible of feelings,
" that have not in them a tincture of
" the Roman. Whence it happens, that
" ſuch of our youth, as may in their
" travels have acquired ſome degree of
" foreign poliſh, are careful, on their
" return to London, to waſh it off in
" the Streights of Dover, leſt it ſhould
" be conſidered as a blemiſh in their
" native country. So that this fero-

" city

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" city of manners, for which we have
" been ſo long notorious, is daily
" gaining ground and ſpreading itſelf
" wider among us.

" Should even any of our youth
" ſo far forget themſelves, as to
" play the gallant with us at a rout
" or at an aſſembly, we ſhould be
" ſimple indeed to confide in their
" proteſtations. Every tender idea
" ſoon vaniſhes out of their minds;
" no ſooner has love made a ſoft im-
" preſſion on them, than it is worn
" off again; and theſe admirers of a
" day go and extinguiſh in the arms
" of Pyrrha, the flame that has been
" lighted in their breaſts by the charms
" of Sulpicia."

Here

Here her ladyſhip could not overcome her confuſion; and after making a ſmall pauſe, during which ſhe had recourſe to a little phial of Engliſh ſalts, which ſhe kept in her pocket, thus reſumed her harangue:

" Alas! that I ſhould be conſtrain-
" ed to mention a circumſtance which
" I would much rather paſs over in
" ſilence, but that it interferes ſo im-
" mediately with the honour and the
" prerogative of ſo great a Deity!
" A large pile of building in the ca-
" pital, formerly the reſidence of edi-
" fication and piety, is at preſent the
" receptacle of a ſet of abandoned
" women, who carry on the moſt in-
" famous traffic of thy favours; and
" in the midſt of tumults and Bac-
" chanalian exceſſes, prophane thy
" ſacred

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" ſacred myſteries with all manner of
" ſcandal. There our young nobi-
" lity, deſerting every faſhionable cir-
" cle, paſs the night in revelry and
" riot, and drink with ſophiſticated
" wines the very poiſon of love. The
" next morning they are ſeen ſcarcely
" able to ſtand, pale, diſfigured, and
" with marks upon their faces of the
" laſt night's exceſſes. To juſtify
" their conduct, and to exalt their
" proweſs, they pervert paſſages of
" Cato, turn a brothel-houſe into a
" temple, and quote verſes from their
" favourite poet, Horace, which are
" enough to ſhock the ears of any per-
" ſon poſſeſſed of the ſmalleſt traces
" of modeſty. Nothing now remains
" but to ſee theſe infamous women
" united into a republic, for which a
" code of laws has been already framed

" by

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" by a new Plato, and to behold upon
" the piazzas the marble ſtatues of
" the Floras and the Phrynès, as hap-
" pened in Rome and in Greece, when
" vice and diſſolution had mounted
" to their meridian.

" It were to be wiſhed, that the
" dreadful effects of theſe nocturnal
" orgies would have recalled to the
" true worſhip thoſe who have been
" ſo often martyrs of the falſe. We
" had flattered ourſelves with the
" hopes of ſeeing thoſe return into
" the right path, who had deviated
" from it, and at the ſame time af-
" ford an example to deter others.
" But to what ingenuity do not man-
" kind arrive in miſchief! They have
" found means to paſs ſecure through
" the midſt of dangers, like Pallas
" covered

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" covered with her Egis through the
" throng of the battle; and the con-
" ſequence of impunity is, that they
" are the further fixed and confirmed
" in their tranſgreſſions.

" How often have I heard our old
" ladies talk of the happy days of
" Charles the Second! The kingdom
" was at that time powerful within
" itſelf, and formidable to foreign na-
" tions; the true doctrines of love
" were then practiſed, as well as un-
" derſtood among us. The laſt years
" of Queen Anne's reign witneſſed the
" decline of gallantry, together with
" that of the empire. The exploits
" of a Marlborough are now only
" to be met with in hiſtory; and the
" *Rape of the Lock*, at preſent, ſerves
" only for a picture of the elegant

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" manners of former times, like the
" deſcriptions of the golden age a-
" mong other nations.

" When, alas! will order ſpring
" out of the preſent chaos, and the
" rays of light break through thoſe
" heavy clouds, with which our at-
" moſphere is overloaded? When, O
" Deity! will thy ſoft attractions ex-
" tend themſelves to us, and be felt in
" our clime as in other parts of the
" globe? Look with an eye of com-
" miſeration upon the ignorance and
" ſupineneſs of my countrymen, in
" an affair which is of all the moſt
" important. Diſcharge thy thunder-
" bolts, and ſink to the bottomleſs
" abyſs thoſe guilty women, who dare
" to commit ſo ſcandalous a profa-
" nation of thy myſteries, and cauſe
" ſuch

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" ſuch infinite miſchiefs in the world.
" Or, rather, employ thy faſcinating
" and irreſiſtible influence, to enlight-
" en the minds, and ſoften the hearts,
" of men; eſtabliſh thy temple among
" us, and inſpire us with ideas more
" ſuitable to the happineſs of civil ſo-
" ciety. Then indeed may England
" be reckoned among the number of
" the fortunate iſlands. But if our
" men perſiſt in their diſobedience to
" thy laws; if they continue to pride
" themſelves on an obſtinate attach-
" ment to their error, and a ſullen ſe-
" paration from the reſt of mankind;
" let them feel the effects of thy juſ-
" tice, and the weight of thy indig-
" nation: and remember, that to tem-
" porize with their ſubjects, is the
" part only of thoſe, who cannot ex-
" act obedience."

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Here her ladyſhip put an end to her diſcourſe, and probably ſome tears would have marked the concluſion of it, had not the dignity peculiar to the Engliſh females prevented her from giving vent to them. Immediately *Madame Jaſy*, to whom the minutes ſeemed hours while *Lady Gravely* was ſpeaking, aroſe, and after making a ſide curtſey, and feigning an effort to overcome an affected difficulty of utterance, began her harangue in the following manner:

" I have ever thought myſelf much
" indebted to fortune for giving
" me birth in ſo delightful a coun-
" try as France: but now that I
" have heard the juſt complaints of
" her ladyſhip, I congratulate myſelf
" more than ever on my happy lot.
" I per-

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" I perceive, moſt accompliſhed Deity,
" that for us thou haſt kept in ſtore
" thy choiceſt darts; and haſt mark-
" ed us out as thy choſen people. Nor
" for any other purpoſe, am I con-
" vinced, haſt thou here convoked the
" flower of Europe, but to decide in
" the moſt ſolemn manner, that the
" form of worſhip which we profeſs
" towards thy divinity, is, together
" with our language and our faſhions,
" henceforward to ſerve as a model
" to all other nations.

" Yet permit me to obſerve, that
" we are not entirely undeſerving of
" that predilection which thou art
" pleaſed to demonſtrate for us. In
" what language are the annals of
" Love better written than in our's?
" To thee have we dedicated our
theatre,

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" theatre, the ſchool of every elegant
" refinement. By means of our wri-
" ters are thy praiſes proclaimed to
" the moſt diſtant regions, and by
" them are the bounds of thy empire
" extended. I ſhall ſay nothing
" of our evening entertainments, at
" which thou art ſo much delighted
" to preſide, and which are ſo pecu-
" liarly adapted to ſwell the pride of
" thy triumphs.

" Among us, O Deity! every irk-
" ſome conſtraint in love is baniſh-
" ed, as ceremonious formalities have
" long been diſcarded from faſhion-
" able circles. Theſe reſtraints we
" leave to foreigners, and to ſuch
" among our provincial gentry, as
" ſtill read *Caſſandra* and *Aſtrea*. I
" may even aſſert, that life can be
" enjoyed

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" enjoyed only in Paris; out of Paris
" it can be conſidered but as a mere
" exiſtence.

" A pleaſant ſight it muſt have
" been, to behold thoſe happy cou-
" ples, who, ſome time ſince, uſed
" to amuſe themſelves with dialogues
" and converſations, protracted to
" ſuch a degree as to be abſolutely
" diſguſting. Thanks to their refine-
" ment, they were conſtantly engaged
" in diſputes; and attended ſo much
" to punctilio, that the ſlighteſt mat-
" ter gave riſe to perpetual jealouſies
" and expoſtulations; ſuch as were
" adapted only to thoſe Gothick
" times, when, we are told, lovers
" had their own peculiar parliament,
" as well as their courts of juſtice.
" The chains, the priſons, and the

meta-

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" metaphorical deaths of lovers, the
" war between ſentiment and reaſon,
" are the rank and exploded expreſ-
" ſions of amorous metaphyſics. This
" is far different from the language of
" the heart; nor in this tone didſt
" thou heretofore dictate the tender
" and mellifluous verſes of Tibullus.

" What! are we to involve this
" pleaſing art in difficulties, at a
" time when the myſteries of the moſt
" abſtruſe ſciences are unfolded to
" our view; when the ſame hand that
" ſtrikes the lyre manages the com-
" paſs; when a Newton, or a Des
" Cartes, gives lectures in philoſo-
" phy at the toilet of a Marchioneſs?

" What an abſurdity to attempt the
" analyſis of the heart, minutely to
" weigh

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" weigh the qualities of thoſe who are
" endowed with the art of pleaſing,
" and to conſider the paſſion of love
" as the daughter of reflection! Fools
" that they are, to ſacrifice a preſent
" good for a future contingency, and
" to conſume in thinking the hours
" that were given us for enjoyment!
" They know not that friendſhip is
" of a ſlow and gradual, love natu-
" rally of a ſubitaneous growth; that
" there is a ſympathy between ſouls,
" which inſtantaneouſly draws them
" together, by a kind of invincible
" charm, which can neither be ex-
" plained nor comprehended.

" What lady, however a ſlave to
" the prejudice of ancient cuſtoms,
" would not change her ſyſtem, after
" being twice or thrice at Paris, in

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" company with a man of Fashion?
" Equally the favorite of Mars and
" of Venus, Martin and Scheffing
" have vied in enriching him with
" their talents. The Graces and Mar-
" cel have taught him the motion of
" his body; Crebillon and the Muses
" have presided over his mental ac-
" complishments. Inventor of new
" modes, as well as new expressions,
" witty in his conceits, poignant in
" his raillery on the follies of others;
" he is the arbiter of festivity, the
" soul of social mirth. Declare, O
" Deity, how long can we withstand
" such a man, with the most fixed
" resolution, with the most mature
" reflection, if thou, O Love! art
" practised in thy own science?

" I need

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" I need not obſerve, that the ef-
" fects of our condeſcenſion ſhould
" be a reward tendered to merit, and
" not a tribute paid to perſecution.

" It ſhould be our aim to yield as
" ſoon as poſſible, and to haſten a
" conceſſion that leads to felicity.
" Thou knoweſt well, O Deity! thoſe
" temples, which people of gallantry
" and refinement have erected to thy
" worſhip, in the environs of Paris,
" far removed from the noiſe, and ſe-
" cluded from the profane inſpection,
" of the vulgar. To decorate theſe
" temples have they exhauſted the art
" of Europe, and the luxury of Aſia.
" In the gardens that ſurround them
" are thy thickets, thy retreats, thy
" ſofas, and thy altars. The fair,
" after they have enlivened the Thu-

 " illeries

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" illeries and the opera with their
" preſence, and at thoſe places re-
" ceived the homage of the public,
" reſort hither, accompanied by myſ-
" terious ſilence and covered with
" the veil of night, to pay homage
" in their turn to thee, and to offer
" up to thee their ſacrifices in ſecret.
" Pleaſure preſides in this retirement,
" and plans, varies, and regulates
" every thing, ſo as to promote to
" the utmoſt thy worſhip, and to ren-
" der it acceptable and delightful to
" thy votaries. Daily art thou crown-
" ed with chaplets of freſh roſes, with
" which neither thorn nor briar is in-
" terwoven.

" I am aware that our lovers are
" none of the moſt diſcreet; and are
" apt to think thoſe enjoyments in-
" ſipid,

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" ſipid, which are not depoſited in
" the breaſt of ten or a dozen ſelect
" friends: a ſlight tranſgreſſion, cauſed
" by the unbounded greatneſs of their
" paſſion, and for which, after all,
" we are indebted to ourſelves. Now
" we muſt not be ſevere in condemn-
" ing a fault in our lovers, for which
" ourſelves are not exempt from cen-
" ſure.

" As for that people, who can nei-
" ther endure ſlavery nor enjoy free-
" dom, who are ever agitated like the
" ſea that ſurrounds them, what real
" joy can they taſte in what they call
" *pleaſure*, ſince the heart is not per-
" mitted to participate in a ſhare of
" it? And what delight can thoſe
" fanciful and over-refined beings, on
" the other ſide of the Alps, receive

" from

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" from it, if they ſuffer themſelves to
" be continually tormented by that
" abominable paſſion, which contami-
" nates every ſweet with bitters, and
" gives love the form and features of
" averſion. With us, who are born
" in the center of politeneſs and right
" reaſon, love is a delicate commerce
" between ſouls, founded equally on
" the attractions of the mind and the
" perſon; a perpetual ſource of deſires
" and of pleaſures.

" Theſe enjoyments are never cloy-
" ed by ſatiety, as we are ſincere enough
" to declare the term, as well as the
" commencement, of every ſoft ſen-
" ſation. No paſſion can take ſuch
" root as to laſt for ever in the human
" breaſt, and the briſker the flame, it
" is always the leſs durable. Yet our
" incon-

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" inconſtancy does not render us the
" leſs obedient to thy laws. For ages
" have the banks of the Seine been
" fruitful in Paladins. Faſhion, which
" has the ſovereign power among us,
" exalts at her diſcretion to the firſt
" honours, now one man and now
" another; and, wherever he appears,
" he commands the applauſe, and en-
" gages the affection of all. So that
" the variety and novelty of the ob-
" jects, which every day offers to our
" view, add freſh fuel to the flame al-
" ready kindled in our boſoms. That
" tireſome and diſguſtful ſenſation,
" which is the conſequence of uni-
" formity, is unknown among us.
" The vulgar indeed impute to too
" much levity, theſe trifling revolu-
" tions in our thoughts and inclina-
" tions; but far otherwiſe are they
" conſidered

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" conſidered by perſons of diſcern-
" ment. And thou in particular, O
" Deity! wilt hold us faithful fol-
" lowers of thy will, ſince the for-
" mation of every new connexion is
" a freſh tribute of adoration, and a
" renewal of homage.

" The gallant and accompliſhed
" OVID, who well deſerved the ho-
" nour of being a native of our coun-
" try, gained ſome little inſight into
" the true art of love. Such a know-
" ledge of the human heart, ſuch a
" refinement of ideas, is here and
" there diſcoverable in his writings,
" as muſt place him at the head of
" the moſt elegant writers of anti-
" quity: He merited the privilege of
" giving law to his age and nation.
" But it was reſerved for the preſent
" age, and our nation, to bring this

" art

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" art to the zenith of its perfection,
" to reconcile the ſentiments of the
" heart and the underſtanding, and to
" render the paſſion more faſhionable,
" more refined, and more amiable.
" Like able huſbandmen, we have
" lopped off from the plant every in-
" fected or uſeleſs ſhoot, preſerving
" only thoſe branches which render
" it beautiful and fertile, which pro-
" duce at the ſame time both fruit
" and flowers.

" It is thou, O Love! that doſt in-
" ſpire us, who for a long time back
" haſt, together with Minerva and
" Apollo, fixed thy reſidence at Paris.
" Nor canſt thou demonſtrate more ef-
" fectually thy regard for the univerſal
" good, than by obliging every nation
" to tender obedience to the rules

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" which thou haſt dictated to us, by
" civilizing and poliſhing all man-
" kind with the introduction of our
" laws and cuſtoms: ſo that our arts
" may find their way into thoſe re-
" mote regions, where our arms may
" not yet have penetrated; and that,
" together with them, that form of
" government may be eſtabliſhed, with
" which thou art beſt pleaſed to exer-
" ciſe thy dominion over the hearts
" of men."

When *Madame Jaſy*, who ſeemed perfectly ſecure of carrying the votes of the aſſembly, had done ſpeaking, *Lady Beatrice* aroſe, and with a ſedate aſpect, and the air of a matron, began her harangue as follows:

" Long

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" Long did I remain in penſive in-
" certitude, O Deity! who with thy
" ſoft and benign influence doſt cheriſh,
" govern, and preſerve mankind, which
" I ſhould think greater, the honour
" of being choſen embaſſadreſs from
" Italy to this iſland, or the import-
" ance of the commiſſion which I was
" entruſted to execute. If, on the
" one hand, the ſplendour of the of-
" fice incited me to undertake it, on
" the other, a conſciouſneſs of my
" want of ability urged me to decline
" it. As the waves of the ocean, when
" impelled by different winds, advance
" and recede alternately, ſo did my
" mind fluctuate from one ſide to ano-
" ther, as if it were agitated by ſome
" internal tempeſt. After being long
" actuated by various impulſe, I at
" length determined to decline a charge

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" to which an abler perſon than my-
" ſelf might be found incompetent:
" when a thought occurred to me, by
" which every doubt was baniſhed,
" that having to maintain the juſt
" rights of Love before the God him-
" ſelf, I ſhould enter into his pre-
" ſence in full confidence, that he,
" who can at his pleaſure make the
" ruſtic pipe equal the melodious
" cithern, would grant to my earneſt
" entreaty eloquence ſuitable to the
" importance of the occaſion.

" It is a long time, O Deity, (whe-
" ther it may be imputed to our own
" perverſeneſs, or to the anger of hea-
" ven) ſince an infinity of abuſes have
" crept into the practice of love; and
" though there may ſtill be found
" champions and ſupporters of thy le-
" gitimate

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" gitimate worſhip, nevertheleſs it is
" much to be feared, that they will
" in time be hurried away with the
" general current, ſo prone is the
" mind of man to evil, ſo apt are we
" to bend to the influence of bad ex-
" ample!

" Now the evil cuſtoms ſo elo-
" quently lamented by her ladyſhip,
" and the maxims ſo ingeniouſly ex-
" pounded by the laſt ſpeaker, point
" out the ſource of every miſchief.
" In one place thy temple is deſerted,
" in another it is profaned; here the
" ceremonies of love reſemble the wor-
" ſhip of the Egyptians, who uſed to
" ſacrifice to the moſt filthy animals;
" there it is ſimilar to that of the
" Greeks, who confuſed things divine
" and human, giving to men the di-
" vine

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" vine attributes, and repreſenting
" gods with human frailties. As to
" the diſorders, which are ſaid to pre-
" vail in England, and which in part
" have glided even among us, the
" ſlighteſt ray of reaſon, piercing
" through the obſcurity of error,
" would ſerve to conduct them back
" to the right path. But it will not
" be found ſo eaſy an undertaking to
" extirpate the corrupt maxims of
" the French, which in a ſhort time
" have taken root in our ſoil with
" incredible facility. Over the threſ-
" hold of their ſchool is written,
" PLEASURE WITHOUT PAIN. The
" entrance of it is ſpacious, and eaſy
" of acceſs; within, the appearance
" is beautiful and enchanting; the
" palaces of Armida and Alcina ne-
" ver preſented to the ſight ſuch de-
" lightful

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" lightful objects. We are not then
" to wonder at the confluence of peo-
" ple from all quarters, who, eager
" after fruition of perfect happineſs,
" ſuffer themſelves to be caught in ſo
" enticing a ſnare. But, alas! how
" can any reaſonable perſon form an
" idea of enjoying pleaſure without
" any mixture of pain, if it be allowed,
" as it is moſt certainly true, that no
" quality is known but by its oppo-
" ſite, with which it has a neceſſary
" connection? Thus, how can we
" know the tranſport afforded by the
" preſence of a beloved object, with-
" out having felt the torment of ſe-
" paration? An author of great re-
" putation has remarked, that the
" more perfect the object, the greater
" the pain, as well as the pleaſure,
" that we receive from it.

" Theſe

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" Theſe innovators, who preſume
" to reform the laws of love, do not
" perceive, that to baniſh its ſolici-
" tude and ſighs, would be the ſame
" thing as to baniſh its pleaſure and
" its enjoyments. Who conſiders the
" end and intention of loving, will
" find, that its pain is ſweet, that the
" ſighs and tears of lovers are not un-
" grateful. Well are thoſe acquaint-
" ed with it, O Deity, to whom thou
" haſt given wings to ſoar aloft, and
" approach the ſummits of tranſport,
" where the ſoul is cheriſhed with a
" perpetual ſupply freſh of delights,
" with food that is never followed
" by ſatiety. From the conſtella-
" tion of our nativity, or perhaps
" from the third heaven, may be tra-
" ced that vivid fire which blazes out
" whenever ſouls meet below, which

" had

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" had already been united above, be-
" fore they were clogged with the
" earthy load of body. Thus we
" ſeek in love nothing more than a
" re-union with the beloved object, a
" return to our original ſtate of hap-
" pineſs. The enamoured ſouls reci-
" procally dart to each other rays from
" the ſame ſtar, by which they are
" both vivified: and thoſe who are the
" moſt enlightened fix their eyes with
" admiration on the mortal beauty,
" merely as an image of the celeſtial.

" Theſe truths divulged to mankind
" many ages ſince by the divine Plato,
" were reſcued from a long oblivion by
" thoſe princes of poetry, Dante and
" Petrarch; the firſt of whom, both in
" proſe and verſe, made his flame for
" Bice blaze throughout Italy; the

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"other, after celebrating the praiſes of
"his Laura for above twenty years
"when alive, lamented her for no leſs
"a term when dead. Thoſe two ge-
"niuſes may be conſidered as maſters
"in the art, and their ſupremacy is ac-
"knowledged by every perſon of taſte.
"By their ſide two may be placed the
"gentle Bembo, who in his *Aſolani* has
"preſented thoſe, who venture to navi-
"gate the tempeſtuous ſea of love, with
"a compaſs to direct their courſe, and
"guide their veſſel in ſafety. Theſe
"poets, O Deity, were inſpired by thee
"in the detection of falſe ſyſtems, and
"the propagation of thy true and
"genuine doctrines. They baniſhed
"from ſociety that ſpurious paſſion,
"which, originating in idleneſs and
"ſenſuality, was adapted only to the
"grovelling ideas of the vulgar; and

"ſubſtituted

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" ſubſtituted in its place that refined
" affection, which has for its object
" the immortal part, congenial in its
" eſſence with the ſupreme architect,
" without any regard to the frail and
" periſhable incumbrance of the body.
" From virtue, which is ever immu-
" table and conſtant, and not from
" faſhion, which like a Proteus daily
" changes its exterior, do our paſſions
" derive their ſource; and by virtue
" are they ſtrengthened, nouriſhed and
" augmented; of which a proof is giv-
" en in the conſtancy, fidelity and diſ-
" intereſtedneſs of our lovers. Whence
" our affections are not frail and tem-
" porary, but ſo fixed and laſting, that
" nothing but death itſelf can diſſolve
" the union.

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" Perhaps I ſhould not ſay, before
" perſons guilty of ſuch profane prac-
" tices, that our lovers have eyes only
" for us, that they live and breathe
" for us, and refer to us the me-
" rit of their moſt brilliant actions:
" that they never harbour a thought
" repugnant to our virtue, and are ſa-
" tisfied with a ſmile, as a full reward
" for fifteen year's courtſhip: that by
" a privilege peculiar to our amorous
" inſtitutions, we can enliſt under our
" banners thoſe who to the vigour of
" youth join the ſolidity of age, as
" well as thoſe who, more advanced in
" years, have ſouls leſs ſhackled by the
" corporeal incumbrance, and more at
" liberty to mount and ſoar aloft into
" the heavens. But what cannot be
" repeated too often, and what all the
" world muſt acknowledge, is the ho-
" nour

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" nour and renown acquired by wo-
" men, who have been happy in vir-
" tuous and faithful adorers. In fact,
" the names of thoſe fortunate women,
" who in times paſt have been cele-
" brated by chaſte poets, are ſtill ex-
" alted upon the wings of fame, and
" will ever be held in veneration by
" people of letters and diſtinction:
" their eyes, though ſhut for ſuch a
" length of time, ſtill ſparkle with
" their former luſtre. Whereas grief
" and ignominy, contempt and ſcan-
" dal, are the bitter fruits of that mean
" and diſhonourable paſſion, which
" makes man a ſlave to brutal ſenſua-
" lity; a paſſion that betrays us into
" all manner of vices, that is cheriſhed
" only in the boſom of the empty and
" ſuperficial, and is deſtructive to the
" nobleſt of the human faculties.

" How

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" How uncertain, alas! and change-
" able are the affairs of men! ever lia-
" ble to viciſſitude they ſeem particu-
" larly to have that tendency, when
" being arrived at the ſummit of per-
" fection, one would ſuppoſe them
" more permanent and certain. Italy
" may be truly ſaid to have experienced
" in the golden age of Bembo the hap-
" py influence of a benign planet.
" The muſes had then fixed their reſi-
" dence, and all the fine arts flouriſhed
" among us: in the footſteps of Pe-
" trarch followed a band of poets in-
" ſpired by love, amongſt whom ſuch
" harmony of ideas ſubſiſted, as well
" as ſuch congruity of expreſſion, that
" their ſeveral poems would be imagin-
" ed the effuſions of the ſame heart, the
" compoſition of the ſame pen. Then
" did our atmoſphere blaze with the

" efful-

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" effulgence of thoſe bright conſtella-
" tions, the *Colonnas*, the *Quirini*, and
" the *Gambaras*, whoſe rival beauties
" never diſturbed the harmony of their
" minds, nor gave riſe to animoſity or
" jealous altercation. The princes of
" Italy then vied with each other in
" the inſtitution of academies, and
" ſeminaries of genius, in which con-
" verſations were held and lectures de-
" livered on the ſcience of love; there
" refinement and elegance preſided over
" thoſe learned diſputations, which
" had for their ſole object the diſco-
" very of truth. Capricious fortune
" ſoon envied our happineſs, and the
" following age witneſſed the deſtruc-
" tion of this ſcience, together with
" the decay of poetry and muſic. And
" this doubtleſs muſt be imputed to
" the fault of the ladies; who fol-
" lowing

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" lowing no longer the examples of
" the *Lauras* and the *Byces*, cauſed
" that deviation in the poets of their
" time, when they abandoned the foot-
" ſteps of *Petrarch* and *Dante*. But
" why ſhould I recall to mind the ca-
" lamities of paſt ages, when thoſe of
" the preſent afford but too much ſubject
" for the moſt pungent grief, for the
" moſt ſorrowful reflexion. The ſky
" never loured with a more unfavour-
" able and threatening aſpect upon
" Italy, when hordes of barbarians
" poured forth from the northern and
" eaſtern hives to overwhelm it, than
" now that it is afflicted, torn and diſ-
" tracted by the outrageous diſſentions
" among its own children. Without
" reſpect, without reverence for things
" heretofore held in the moſt profound
" veneration, they would, if they had

" the

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" the power as they have the inclina-
" tion, pervert or aboliſh entirely all
" our ancient cuſtoms. They want to
" introduce terms, and modes of ex-
" preſſion totally unknown to the ele-
" gant writers of the thirteenth cen-
" tury, which may be called the gold-
" en age of Italy. As to their man-
" ner of living and of paying their
" courtſhip to the fair, they wiſh to
" adopt practices and cuſtoms entirely
" different from thoſe that were eſta-
" bliſhed in the brilliant court, which
" was held at Urbin, between the Fo-
" glia and the Metauro, by the valiant
" knights of Montefeltro. So that a
" very conſiderable part of my coun-
" trymen, enſlaved by foreign habits,
" ſeem to be aſhamed to acknowledge
" themſelves natives of that delight-
" ful country, which is ſeparated by

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" the Apennines and bounded by the
" Alps and the ocean, which has been
" for ages back the residence of the
" muses, which has civilized the
" world, and formerly imposed upon
" all the other nations its laws, its
" customs, its arts, and its language.

" Deign then, O Deity, to strengthen
" and confirm the virtue of thy fol-
" lowers, that the true Italian cus-
" toms may be once more recalled
" into Italy, and thy worship re-esta-
" blished on its first principles; restore
" to their former authority the anci-
" ent masters, and above all Plato,
" whose wisdom deservedly gained him
" the title of Divine, and with whom
" it was said with justice to be better
" to err, than to think rightly with
" all the rest of mankind. Then will
" every

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" every nation be ſenſible of the pu-
" rity of thy flame; which firſt kin-
" dled in our native conſtellation, is
" fanned and kept alive on earth with
" ſighs breathed by chaſtity, is tem-
" pered by tears of delight, and is
" not fed with the groſs fuel of the
" Engliſh, nor extinguiſhed by every
" trifling breeze, like that of the
" French. For no other reaſon do
" theſe famous nations continue plun-
" ged in ignorance and error, than be-
" cauſe, ſeduced by the fictitious re-
" ſemblance of truth, they take the ſha-
" dow for the ſubſtance; becauſe they
" have never felt the tranſports pro-
" ceeding from that pure and refined
" habit of mind, which is infuſed in-
" to our ſouls by the Eternal Good,
" and is alone deſerving of the name
" of love; a paſſion which, taking its

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" riſe from terreſtrial, mounts to the
" contemplation of celeſtial objects,
" and ſhews the certain track to hea-
" ven and to happineſs."

Here Lady Beatrice concluded her harangue, during which ſhe had more than once made uſe of her fan to conceal a laugh, not without much action and contortion of body. Madame Jaſy and Lady Gravely remained in the ſame attitude as when they had done ſpeaking.

Love then from his throne made a ſignal with his right hand; the meaning of which was comprehended by the whole aſſembly. The three ladies, who by this time had riſen up, retired in conſequence to a proper diſtance: when two little loves threw upon an altar

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altar a few grains of that choice gum diſtilled from the Cytherean trees, which riſing in a thick vapour, filled the temple with a moſt delicious odour, and concealed the God from the ſight of the ladies.

Now the council awaited in ſilence the award of the Deity. He obſerved, that the plan ſuggeſted by PLEASURE had proved by the iſſue to be the moſt expedient; for that theſe embaſſadreſſes had clearly and faithfully expounded the ſtate of his affairs in the different parts of Europe; by which they found that a prodigious diverſity prevailed in the ſentiments and opinions of the people, who inhabit that fine quarter of the world. And though every nation looked forward to the ſelf-ſame end, the final ſcope as well of the

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the operations of the vulgar, as of the ſpeculations of the wiſe, pleaſure; yet that theſe followed one method, thoſe another; and that all had erred more or leſs in the means which they put in practice to obtain it. That they can comprehend little or nothing of the nature of true happineſs, who, with their thoughts entirely bent on politics and commerce, imagine that it is venal and may be purchaſed with gold: whereas, love can be bartered for nothing but for itſelf. That thoſe, again, who are perpetually roaming without intermiſſion from one pleaſure to another, rather wiſh to appear happy than to be ſo in reality, and by their eagerneſs to taſte of ſo many delights, loſe in fact the enjoyment of all. That they alſo are far from knowing the nature of true happineſs, who ſubſtitute reaſoning

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in the place of ſenſibility; for the quiver of love is filled with darts, not with ſyllogiſms. That mankind had fallen into theſe errors, by giving ear to the ſophiſms of Reaſon, the enemy of their happineſs and the diſturber of their repoſe; and by neglecting to follow the dictates of nature, that univerſal and unerring guide. That PLEASURE ſhould conſummate the work, which ſhe had ſo happily begun. That ſhe ſhould replace before the eyes of men thoſe rules on which the true art of love is founded, and ſo impreſs them on their minds, that every diſpute and altercation ſet aſide, as all agree in the end propoſed, they ſhould be no leſs unanimous in the means proſecuted to attain it; and that in the purſuit of love all ſhould arrive together at the wiſh-

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ed for term of felicity. That the influence of Pleaſure could not fail to enſnare the hearts of men, and to lead them at her diſcretion; ſhe, to whom all the ſubtleties of reaſon are oppoſed in vain, who can ſtrew the moſt inhoſpitable path with flowers, and unite things the moſt diſcordant and oppoſite to each other.

The whole council aſſented to the opinion of the God. PLEASURE then, firſt directed the ladies to return to their ſeats; which done, ſhe ordered HOPE and COURAGE to introduce into the temple the gentlemen who had been excluded prior to the debate. Matters being thus adjuſted, ſhe placed herſelf at the foot of the throne of LOVE, and thence began her harangue to the aſſembly. Her words charmed the ear with

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with a flow of melody, and in her action was conſpicuous that ſoft and bewitching grace, for which Ionia was noted in former ages.

Happy and accompliſhed ladies, whom LOVE has choſen his inſtruments to eſtabliſh peace and concord in the world, and you no leſs happy and valiant men, whom the God has deigned to admit into his preſence, liſten with attention to his inſpirations, and depoſit them in your breaſts, that you may hereafter be enabled to promulgate his will among your different nations.

Love is a kind of warfare, in which every lover engages in order to make a conqueſt of the heart of his miſtreſs; and ſhe, perhaps, in her turn, has the ſame views upon the liberty of her

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gallant: both move under the enſign of the God, and co-operate towards extending his authority and his empire. But from what has been no leſs agreeably, than faithfully expounded, one may perceive that many and grievous miſchiefs have taken place in the warlike operations of Love. In certain parts of Europe this war is no longer kindled by the deſire of fame; nothing is to be ſeen but licentiouſneſs and tumult: good order and regulation, without which nothing can ſubſiſt in its proper ſtate, are entirely baniſhed from it. Where diſcipline is ſtill retained, it is either with too great a degree of relaxation or of rigour. Here, through too much levity, they think of accompliſhing every thing in a moment, and undertake an hundred expeditions at a time; there, the fault runs into the other

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other extreme, and ſlow to execute, they conſume the time in uſeleſs deliberations: ſo that it is much to be apprehended, that the armies of love may either become uſeleſs through the number of invalids, or that they may be on the point of periſhing through want, or the unſubſtantial quality of their diet. Now theſe are the regulations, which the God will have obſerved in every part of Europe: whence his empire may regain that proſperity and unanimity, which the want of obedience to his laws, and the various principles of ſects, ſeem in theſe latter ages to have almoſt entirely annihilated.

It is not granted you, mortals, to chuſe the object of your adoration. Love will point it out to you, when you leaſt ex-

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pect it; and it will be impoſſible for you to reſiſt his impulſe. The movement of the beloved fair one is more enchanting than that of the Graces, her voice is ſweeter than harmony itſelf; ſhe unites the beauty of Venus to the majeſty of Juno, and, in ſhort, is all perfection from the moment that ſhe pleaſes you. All that you are allowed to chuſe, are the means of engaging her. If ſhe piques herſelf on her wit, you muſt call her another Melanite; if on her learning, the tenth muſe. Though ſhe ſhould be half blind, you muſt never loſe an opportunity of extolling the beauty of her eyes: for ſelf-love exiſted before Love himſelf. On the other hand, when in her preſence find fault with the voice of Cloë, the teeth of Leſbia.

She

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She will imagine that you commend in her what you cenſure in another.

You muſt profeſs the higheſt value for every thing belonging to your miſtreſs: and muſt extend your regard even to her lap-dog, whoſe very barking you muſt think extremely pleaſant, and whoſe beauty, you muſt allow, no painter can equal. His inſtinctive ſagacity you muſt extol beyond that of the famous dog, who, as we are informed, uſed to bark only at thieves, and ſhewed his complaiſance equally to his miſtreſs and to her lover.

Thoſe are ill-adviſed indeed, who take it into their heads to thwart their miſtreſſes. Whatever pleaſes her ſhould be pleaſing to you. Learn to play the ſlave, in order to become the tyrant.

The

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The ſcience of dreſs is neceſſary for ſuch ladies, as wiſh to have admirers; a ſcience peculiar to the female world, of which the precepts were given, not long ſince, by a genius worthy of being created maſter of the wardrobe of Cythera. I know not whether he was inſpired by Momus or Minerva, when he laid it down as a maxim, that the dreſs of handſome and majeſtic women ſhould reſemble an Epic poem, ſhould be noble and modeſt, without any mixture of modern tinſel or meretricious ornament: that pretty women might in their dreſs imitate the flight of the ode, the ſpruceneſs of the madrigal, and the qualities of other leſſer poems: that thoſe, who are merely ſhowy or ſtriking in their appearance, ſhould not in ſublimity exceed the epigram, the ſole merit

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merit of which conſiſts in its point: that ugly women ſhould confine themſelves to ſimple proſe; and that elegy points out the dreſs proper for the old. Theſe are the poetical habits, which he aſſigns to the ladies. The men have no occaſion to be ſo attentive to their dreſs. A certain degree of negligence beſt becomes them. Is not Mars a ſoldier? Was not Adonis an huntſman?

Men ſhould aim rather to excel in mental, than in perſonal accompliſhments. The art of Apollo is ſaid to have done wonders in Love. However this may be, if you wiſh to gain favour in the eyes of a fine woman, do not imitate in your poetical compoſitions the melancholy ditties of paſt times; but confine yourſelf to thoſe, which

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are moſt agreeable to the taſte of the preſent age.

Above all, ſtrive to amuſe your miſtreſs with pleaſant tales and witty anecdotes. Endeavour to render yourſelf amiable, if you wiſh to be loved; exert yourſelf to pleaſe, if your aim is to perſuade. He knows but little of the nature of love, who talks with his fair one on no other ſubject. The great point is, to become neceſſary to her entertainment. She cannot then, when alone, do otherwiſe than have her thoughts employed upon you: and provided ſhe does but think of you, it is no matter what her thoughts are.

When you are convinced, that ſhe cannot do without you, invent ſome pretext

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pretext for abſenting yourſelf from her for a ſhort time; and aſſure her, that nothing could be more unpleaſing to you, that nothing could be more unfortunate than this cruel ſeparation. The amorous flame is fanned by a ſhort abſence; but it is extinguiſhed by a long one. You ſhould alſo now and then ſuggeſt, that ſhe is not the only woman in the world, whom you think amiable; and that it is not impoſſible, but your heart might be ſuſceptible of a tender attachment to ſome other beauty. Find out the method of irritating her gently; and contrive to make her ſelf-love co-operate with your affection. Put in practice with women all their own artifices.

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What advantage may not often be derived from letter-writing? Letters ſerve admirably to ſpare a maiden's bluſh, and to convey ideas too indelicate for the ear. As for your ſubject, you may write about any thing ſhe has done, or any thing ſhe has ſaid; or for want of that, you may write about nothing. A lover can never be at a loſs for matter, and a thouſand opportunities will occur for writing. Should ſhe ſend word to you, that ſhe does not approve of ſuch impertinence, and that you had beſt look out for other women, to whom this foolery may be acceptable, take it in good part, and never write the leſs for it. But be careful that your letters are not ſtiff or affected: they ſhould be inſpired by love, and dictated by the graces. Studied epiſtles, made

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made up of long and rounded periods, are fit only for ladies, who expect to have love declared to them with all the formality of ancient times, whom you muſt lay ſiege to in form, beginning your approaches at a proper diſtance, and carrying them on for the ſpace of a century. Let your arms be adapted to the enemy you have to engage: and keep this maxim deeply rooted in your mind, that ſhe, who reſiſts ever ſo firmly the attack to-day, may nevertheleſs be conſtrained to capitulate to-morrow; and that he is but an unſkilful lover, who loſes courage at the firſt repulſe, and abandons an enterprize on the firſt appearance of an obſtacle. A moment has often got the better of a ten year's reſiſtance: you remember the

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grotto of Dido, as well as the caves of Latmos.

I knew a gallant, who to gain a virtuous beauty of this kind, had recourſe to the lady's maid. This woman, ſaid he, is intruſted with her moſt ſecret concerns; ſhe is her privy-counſellor at the toilet, knows all her foibles, and is well acquainted with the means by which ſhe may be conquered. You can rarely find a woman, who is a Lucretia before her chamber-maid. To her then he applied himſelf, and ſedulouſly endeavoured to gain her good will. He ſucceeded; and found her a faithful friend and advocate with the miſtreſs. Cunning, diſcreet, and dextrous, ſhe ſerved him for a guide, and quickly put him in poſſeſſion of the citadel.

But

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But what arms can you employ, what arts put in practice, againſt thoſe women, who feign ſentiments which they are perfect ſtrangers to; who have no delight, but that of increaſing the number of their admirers? Leave them a prey to their own vanity, and reſt aſſured that Love, whoſe laws they tranſgreſs, and whoſe empire they ſeek to uſurp, will find means to puniſh them. You will ſee them become the ſcorn and laughing ſtock of the public, when they give themſelves the airs of youth, after their hairs are grey, and vainly aim at conqueſts, after they have loſt the charms to effect them. You will ſee them, like old tyrants, at war with themſelves, neither fit for action and ſociety, nor able to endure repoſe and ſolitude.

Similar

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Similar to these females, there is a set of men, who pretend to be in love with every beautiful object that presents itself: while they are in fact incapable of feeling a real attachment to any. These men shine above the rest of their sex, and become fashionable, either by some new refinement in dress, some improvement in hair-dressing, or some curious jargon, of their own invention. Let women beware of such insignificant characters: let them not imagine that capricious custom is to have that despotic sway on earth, that destiny has above, to which the Gods themselves are subject; nor let them think of warming themselves at the blaze of an artificial phosphorus, which, however it may shine and sparkle, is incapable of giving heat.

The

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The moſt propitious ſeaſon for love, is when youth give themſelves up to mirth and feſtivity; which have the ſame effect on the heart as ſpring has upon the earth. Philenus took it in his head to make love to Leſbia, juſt after ſhe had ſeen Aſterie with a new-faſhioned damaſk. Judge whether this was a proper occaſion, and you may eaſily divine the reſult of his addreſſes. There is, however, no rule ſo univerſal, as not to admit of an exception. There was a dame in Epheſus, who liſtened to the addreſſes of a ſoldier on her huſband's tomb: and Phillis gave her hand to Arceus the very day on which ſhe loſt her lap-dog.

But what place more ſuitable to open your heart, and unfold your whole

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whole paſſion to your miſtreſs, than at an aſſembly or a maſquerade? There, under the protection of the maſk and the domino, you may boldly expreſs ſentiments, which for a length of time perhaps you have ſhut up within your boſom. Love takes a particular delight in theſe concealments. How often has he not cauſed Jupiter to diſguiſe himſelf? and what variety of forms does he not aſſume to hide himſelf from mankind?

If you pay your addreſſes to a beauty, you may be well aſſured of many rivals; but, if you are wiſe, you will diſſemble your knowledge of any. Happy man, ſhould your rival ſpeak ill of you in preſence of your miſtreſs; but happier ſtill, ſhould he venture

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venture ſo far, as to forbid her to ſee you.

Leave to the gloom of politicians, and the pride of monarchs, ſuſpicion, fear, and never-ending quarrels. Jealouſy ſhould ſeldom gain admittance into the breaſt of lovers, and their wars ſhould be trivial and of ſhort duration. Gentle bickerings ſerve to blow the flame of love, and make it burn the brighter; and thoſe little burſts of anger, which generally originate from a mere nothing, are for the moſt part productive of a thouſand endearments. But woe to them who ſuffer themſelves to be hurried away by that horrid paſſion, the daughter of apprehenſion, who looks aſkaunt with an hundred eyes, and makes a perſon appear odious in the eyes of the be-

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loved object. Beſides, the jealous taſte as little of the pleaſures of love, as the ſick do of the enjoyments of life.

In company you muſt always behave with the moſt profound reſpect and deference towards your miſtreſs: but we cannot ſuppoſe that there will always be a third perſon preſent. When you are alone with her, and in the midſt of half-uttered words and broken accents, you diſcover the working of her paſſion, by the carnation hue overſpreading her cheek, and her languiſhing eye caſt tenderly upon you, then are you to make the beſt of the opportunity: and remember, that the fair are not apt to be offended at the forwardneſs of their lovers. Too much reſpect would then ruin you for ever.

There

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There are many marks by which you may judge of the progreſs you make in her heart. She will addreſs herſelf to you on every trifling occaſion; ſhe will require a moſt minute relation of what befals you, and will afterwards repeat it herſelf; ſhe will ſometimes lead you to the explanation of thoſe tender emotions which ſhe has excited in your boſom; ſhe will often pretend to fly from you, but her flight will be only intended to give you an occaſion to purſue her.

You muſt not deſpair if matters ſhould not ſucceed immediately to your wiſhes; if there ſhould be ſome impediment between the grain and the hand of the reaper. On the contrary, thank your happy ſtars. How many are there not in Europe, who extol to the ſkies

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the felicity of the Sultan, a prince, who exerciſes a deſpotic authority, not only throughout his own dominions, but alſo in the empire of love? Before him ſtand the flower of the Oriental beauties, ſlaves of his will, and obedient to his nod. When he deigns to honour one of them with a ſmile, ſhe ſcarcely dares to look up on his majeſtic countenance, but remains ſilent as night to receive his orders, prompt as lightning to obey them. They think his happineſs complete and comparable to that of the God, who has nothing elſe to do, but to ſee, to deſire, and to enjoy. But he is truly to be lamented whoſe deſires have been ſtimulated by no impediment, who has never taſted of the pleaſing bitters of love; who has not enjoyed a good acquired with difficulty,

and

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and poſſeſſed by means of infinite exertion and addreſs, an enjoyment rendered more exquiſite by theſe very difficulties and impediments.

Who knows not, that it is of little uſe to conquer, if we have it not in our power, to take the advantage of the victory? Let not a woman think, however beautiful, that her lover has eyes for her alone, and is blind to every other female. Let Thyrſis contemplate the capricious humour of Myrtale, the affectation of Coriſca, and they will ſerve to increaſe his affection for Caritea. Let him abſent himſelf for a ſhort time; and he will behold her again with redoubled attractions. Pleaſures are like flowers: as the latter fade and wither when kept too long, ſo do the former

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to act pall and diſguſt when prolonged beyond due limits. And you, O lovers, think not of reſtraining the will or inclinations of your miſtreſs. Tyranny is the cauſe of rebellion. Keep the reins ſlack, and govern her in ſuch manner, that ſhe may not feel herſelf under the dominion of a maſter. Allow her now and then to be a little whimſical; and conſider, that theſe caprices are the embelliſhments of beauty and wit, the preſervation of ſentiment, and the ſeaſoning of love. Let your conceſſions and regards be mutual; and impoſe on her no other laws, but ſuch as may render her ſubjection the more agreeable, and your authority the more laſting.

In fine, by tempering the vivacity of the French with the ſedateneſs of the Italians,

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Italians, and by refining and ſoftening the harſh humour of the Engliſh, may LOVE grant to his ſubjects, to live long and happily together; and may he add to the days of happy lovers, thoſe which he lops off from the lives of the unfortunate.

If theſe regulations be obſerved by the men, the ladies will, doubtleſs, have reaſon to rejoice. They ſhould endeavour too, as far as poſſible, to eſtabliſh them throughout Europe: theſe, by ſtriving to gain over the affections of the men, entering, if need require it, into their political debates, and oppoſing to the ſpeeches of their rigid ſtateſmen, and to the diſſolute conduct of their young gallants, the all-perſuaſive eloquence and irreſiſtible attractions of the female graces: thoſe, by concealing

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cealing their desires, the more effectually to raise them in the breasts of others, by resisting the attack a little longer, and not giving up the victory too cheaply to their conqueror: and the others, by ceasing to require that their admirers should be contented with a smile, as a reward for the attention and assiduities of half a century, and should declare that they are so happy and contented under their torments, as not even so much as to wish for relief; that they freeze in the month of July, or burn in the midst of winter; with other miraculous absurdities of the like nature.

Whence it may arrive, that in England an Alcibiades may become as frequent a character as a Themistocles; whence that nation of philosophers, who

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who are ſo fond of tracing the tracks of the planets, will be no leſs delighted to follow the ſteps of Love, in the path to ſupreme felicity. Thus in France thoſe gallant Sybarites, who deſerve to have their brows crowned with the laurel no leſs than the myrtle, may learn the better to ſeaſon their pleaſures; and may be brought to revolt againſt the tyranny of cuſtom, which will have a paſſion to be entirely out of date, that has been of more than three weeks continuance. Thus the Italians will be freed from formality and reſtraint, and from that abſurd ſyſtem of nurſing a paſſion for above thirty years, before they think it ripe enough for enjoyment. The ſentimental treatiſes of amorous metaphyſics will be thrown upon the ſhelf, together with the ro-

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mantic ſtories of chivalry; the evaporations of the Platonic ſyſtem will be bottled up, and ſent to the muſeum of Love; where they may be depoſited by the ſide of that beautiful chryſtalization of tears, which is carefully preſerved there, and is ſaid to have fallen from the eyes of the Epheſian matron.

In fact, the true philoſophy of Love is to be found only in the ſchool of Ovid; a poet, whoſe verſes are repeated by every nation, and were inſpired by the very God, whoſe rites of worſhip they eſtabliſh. This poet has laid down minute precepts drawn from living examples, from the practice of that hero whoſe proweſs was no leſs eminent in the field of Mars than in that of Venus, who conquered and at the ſame time civilized the Gauls, who made

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made Cleopatra as well as Ptolemy ſenſible of his aſcendancy, and merited the honours of triumph, and the ſupremacy of the dictatorſhip no leſs in Rome than in Cythera. Now who among you would not willingly ſubſcribe to the authority of that great man, worthy of being perpetual legiſlator to the world, the couſin of the God, Caius Julius Cæſar?

With the effulgence of ſo conſpicuous a ſtar to guide them, lovers cannot poſſibly deviate from the courſe, that leads to the haven of ſecurity and happineſs. Thus will the delights of Love be rendered more laſting and more exquiſite; and mortals will be allowed to taſte of that delicious nectar, poured out to the immortal Gods by the ever blooming Hebe.

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Here PLEASURE put an end to her diſcourſe; when the whole aſſembly turned their eyes towards the God of Love, who vouchſafed a gentle nod of approbation. He next caſt a gracious ſmile upon the ladies, which filled the breaſt of every one preſent with an inexpreſſible tranſport. The God then ſuddenly diſappeared, and left the iſland, to re-animate the world with his preſence, and to diſpel the languor occaſioned by ſo long a privation of it.

The three embaſſadreſſes went out of the temple, revolving in their minds the injunctions of PLEASURE. Lady Gravely did not ſeem to have derived much conſolation from them; Madame de Jaſy appeared to have loſt a great part of her former gaiety; and Lady

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Lady Beatrice continued perfectly abſorbed in contemplation. The gentlemen in their train ſeemed extremely deſirous of entering into converſation concerning matters of ſo much conſequence to the whole univerſe: When inſtantly a little Love approached and informed them, that tables were ſpread for their refreſhment under a tent of Perſian ſilk, at the entrance of a little thicket at no great diſtance. Thither they bent their ſteps, and ſat down together at a board covered with the choiceſt dainties, which were prepared with all the ſkill of an Apicius. Joy and feſtivity prevailed throughout the company, and ſo far got the better of diſputes and conteſts, that all ſeemed to be perfectly united in ſentiment, and to concur heartily in conform-

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ing to the mandates of the God. What conſpired to increaſe this joy and unanimity was, that the wine placed before the French was qualified with water from the fountain of Vaucluſe; the Italians were provided with a few bottles of Champagne; and ſome drops of an elixir, remarkable for its efficacy in the cure of the politico-mania, was mixed privately with the claret of the Engliſh.

No ſooner was the company riſen from table, than one of the little loves offered himſelf as a guide to conduct them into the gardens of Cythera; which Flora and Pomona themſelves had planted. Theſe gardens art conſpired with nature to render delightful: fruitful vallies and pleaſant eminences, delicious parterres and green refreſh-

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refreſhing thickets on every ſide, ſtruck the view: the ſhadowed walks were here and there ornamented with miniature buildings, grottoes, and obeliſks, with groupes of marble figures, repreſenting Europa ſeated upon her bull, the ſwan reclining upon the breaſt of Leda, and other ſimilar trophies of the God. The earth teemed with flowers of a thouſand variegated colours, and was watered by a number of little murmuring ſtreams, which in one place contracted themſelves into a canal, in another extended themſelves into a lake; and theſe lakes were covered with ſmall barks, moſt beautifully decorated, and navigated by little ſportive deities, who made the waters reſound, and the woods echo, with their infant ſhouts.

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The gardens were inhabited by ſylvan nymphs and ſwains, whom the God himſelf had taught the art of love, and to whom Venus had conferred the gift of pleaſing. All their diverſions were ſeaſoned by pleaſure. They introduced now and then in the midſt of their converſations, gentle whiſpers, ſly careſſes, and other endearing allurements; they never concealed themſelves, but to increaſe the deſire of being beheld; and, if ever they cloſed their eyes, it was but to open them again with redoubled ſplendour. With them repulſes and delays ſerved but to augment reciprocal delight. One would be puzzled to determine, whether for this perpetual round of pleaſures they were indebted to the bounty, or to the connivance of the God.

This

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This gay aſſemblage of belles and beaus, remaining a few days longer with theſe happy ſylvans, had an opportunity of ſeeing practiſed what was recommended to them in the temple; and had the means of being the more fully convinced, how much the wiſe and provident regulations, eſtabliſhed by LOVE in this ſolemn Congreſs, would conduce to the general good of mankind. Their attachment to this delicious ſpot at length became ſo great, that Lady Gravely no longer wiſhed to re-embark for London; Madame de Jaſy had almoſt forgot the charms of Paris; and Lady Beatrice began to have her doubts, whether it was not to be preferred even to the third heaven, and to her native conſtellation.

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THE JUDGMENT of LOVE ON THE CONGRESS of CYTHERA.

NO ſooner did the CONGRESS of CYTHERA appear in print, than, notwithſtanding the din of arms with which the world reſounded, all ranks of people began to expreſs a prodigious eagerneſs to peruſe it. And that merely to be informed of the judgment of the God among ſuch a variety of diſcordant opinions, and to know what he required of his faithful votaries, what he pointed out to them as the path to amorous felicity. But it was a matter of extreme difficulty to get ſo much as a ſight of the title page.

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The copies were diſtributed amongſt a few perſons, and that by ſpecial favour: whereas, they ought to have been made public for the general good. It was in vain to ſend to the bookſellers; not a ſingle copy was to be had there. This people attributed to the habitual cunning and artifice of Love, who is fond of enhancing the value of his gifts by the difficulty of obtaining them, and of covering every thing with the veil of myſtery. It was his deſign, ſaid they, to ſhow mankind, that it requires no leſs aſſiduity to come at a knowledge of his will, than to participate in his favours. But when it fell into the hands of certain judicious critics, they clearly perceived that all this myſtery proceeded merely from the artifice, or rather from the evil conſcience of the hiſtorian: who, knowing

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ing that he had repreſented ſeveral facts not exactly as they happened, and given a colouring of his own to others, had not the courage to face the light: in which he reſembled certain beauties, who chuſe to afford but a partial diſplay of their charms, and admit only a few friends and confidents behind the curtain.

The ſtory at length being publiſhed, probably without the conſent of the author, its defects became notorious to the whole world: and great complaints were made throughout Europe of the infidelity and partiality of the hiſtorian. Above all, the three ladies, who acted ſo conſiderable a part, as embaſſadreſſes from England, France, and Italy to Cythera, took particular offence at it. They, in the moſt ſolemn manner

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manner, proteſted in various polite circles, that the book gave but a very lame and mutilated account of their reſpective ſpeeches; and that they could further teſtify, a great part of what the author puts in the mouth of love to be erroneous, although themſelves were not part of the audience: thus, that a hiſtory, which for its importance ſhould have been written with a moſt ſcrupulous regard to truth, was a perfect tiſſue of falſehoods and miſrepreſentations. Theſe clamours were ſpread abroad to ſuch a degree, at length, as to reach the ear of the author, who had endeavoured, as much as poſſible, to keep himſelf concealed; and it was reſolved, to ſend to Cythera, and have him arraigned before the tribunal of the God, that he might be there decreed ſuch puniſhment as ſhould be

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be judged proportionate to the enormity of his offence.

After many letters and a number of diſpatches had paſſed between London, Paris, and Genoa, which gave riſe to infinite conjecture and ſpeculation, and kept the gazettes continually full of falſe reports, it was determined to ſend to Cythera, Heroticus, a man who had ever been a favourite of Love, who had reſided in various courts of Europe, and was well known to the three Ladies: nay, it was even ſaid, that he had carried on an amorous correſpondence with them. He was beſides, a man of ſtrict impartiality, and one, who, without any perſonal enmity againſt the accuſed, would be likely to maintain

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tain the cauſe of truth with zeal and inflexibility.

The time for his voyage was, however, poſtponed till the commencement of the ſpring; when it is the cuſtom of Love, after having paſſed the winter in the regulation of his affairs in the different cities, to betake himſelf to Cythera in order to refreſh himſelf with the vernal breezes, and to indulge in a little rural recreation. On the firſt of April, then, Heroticus embarked at Naples on board a neutral veſſel: and though he was favoured with a propitious gale, yet was he conſiderably retarded by falling in with the Engliſh Admiral, who was at that time cruizing in the Mediterranean, and could ſcarcely comprehend the meaning of a ſhip

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a ſhip deſtined for Cythera without lading, and charged only with a commiſſion to Love.

Heroticus at length anchored off the iſland, and found it pretty conformable to the deſcription in the Congreſs. After landing, his firſt attention was employed in looking about for thoſe fountains and ſtreams of nectar, thoſe trees with leaves like emeralds, and fruit the mere ſight or touch of which is ſufficient to renovate the human frame; all of which he had read of in the claſſic authors. He was quickly conducted by a troop of little loves into the hall contiguous to the temple: and here his eyes were fixed with admiration on the triumph of the God, which is painted on the walls of it. As the hiſto-

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rian has given no particular deſcription of this celebrated painting, we ſhall, for the ſatisfaction of our readers, preſent them with what Petrach ſays of it: "On a car of "fire, which is drawn by four cour- "ſers, white as the driven ſnow, ſits "a boy who ſeems to delight in acts "of cruelty. In his hand he holds "a bow, and by his ſide hang his "arrows, which neither helmet nor "buckler can repel. He has no "other covering but two large wings, "which ſhine with a thouſand varie- "gated colours. Around him lie in- "numerable mortals; ſome of whom "were ſlain, others taken in fight, "and ſome dreadfully wounded by his "darts" Nevertheleſs, the cruelty of this youth is tempered by a wonderful ſweetneſs of aſpect; the wounds he

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he inflicts are productive of pleasure rather than pain, and the death, which he deals to men, is but a renewal of life.

Heroticus, when introduced into the presence of Love, addressed himself, doubtless, directly to the Deity, and the Deity deigned to answer him in the same manner. But as direct orations are seldom to be met with, but in the writings of those, whose veracity is called in question; whereas those who are thought the most authentic, confine themselves to the oblique: we shall adhere to this latter method. In a few words, then, no sooner were the ceremonies, which custom has consecrated in the reception of embassadors, dispatched, than Heroticus represented to the God,

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that the Congreſs held in Cythera, inſtead of being attended with the good effects that might have been expected from it, had been productive of nothing but debate and clamour: that this had happened through the fault of the hiſtorian, who was accuſed of little or no veracity in his narration; nay, it was ſaid that he had even uſed his utmoſt endeavours, as appears by divers paſſages, to lead men into error, in affairs of which the knowledge is of the higheſt importance to them: that he had ſhewn ſo little regard for the majeſty of truth, as to ſacrifice it without ſcruple to a witty conceit, or to a ſmart ſaying: that he would not, in enumerating minutely all the different heads of accuſation againſt him, abuſe the patience of the God, after the example of the hiſtorian, who with unprece-

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precedented abſurdity had confined a winged deity to his ſeat, for the ſpace of three hours, liſtening to long harangues: that it would ſuffice to read three letters, which the ladies, urged by a juſt indignation at the parts he made them act in the Congreſs, had written to the accuſed; the originals of which he ſhould preſent to the God, that they might be depoſited, together with their orations, in the archives of the iſland: that the ſpeech, which in violation of truth, he had dared to put into the mouth of LOVE, by no means fell under the cognizance of mortals; and that the judgment of it reſted ſolely with the Deity.

The letters were then read, which, by ſingular good fortune, we have been enabled to procure copies of; and,

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and, as they may not be unacceptable to our readers, we ſhall inſert them here, juſt as they were written, without any addition or alteration whatever.

Letter of LADY GRAVELY *to the hiſtoriographer of the Congreſs.*

MY letter ſhall be very ſhort and ſuitable to the underſtanding of a lady, whoſe whole merit conſiſts in the dextrous management of her fan, and her ſkill in coughing. I ſhall ſay nothing to your long obſervations concerning my dreſs, and the gentleman, who accompanied me; if you did not admire them, why ſhould you give yourſelf the trouble of ſaying ſo much of them? Permit me to aſſure you, that you

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you make me ſpeak of certain affairs, and lament certain grievances, which to this moment I am an entire ſtranger to, though, by your account, my thoughts are engaged on nothing elſe. As to the phial of ſalts, which you make me apply occaſionally to my noſe, it is an Italian manufacture, which in England would be counterfeited awkwardly enough. As to the ſentimental part, our minds are neither ſo gloomy, nor our cuſtoms ſo barbarous, as you would repreſent them. The ſun does not lower with ſuch a malignant aſpect upon our capital, nor are our hearts made of ſo rude a mould, as to render us unſuſceptible of the tender paſſion, incapable of taſting the balm of life. The only eſſential difference between us and other nations in this particular,

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lar, is, that we are not ſo fond of diſplaying our ſentiments. In love we do not think proper to expoſe to the profane eyes of the public, myſteries that ſhould be kept moſt profoundly ſecret. This humour of ours may perhaps cauſe foreigners to imagine, that certain plants will not take root in our ſoil, merely becauſe we confine them to beds, where they are nouriſhed by a concealed warmth, and yet do not, on that account, produce fruits leſs ripe and leſs exquiſite. Had you deigned to make a longer ſtay in the midſt of the fog and ſmoke of London, you would have become more enlightened, at leaſt in this particular. At any rate, you would have learnt to be more accurate in your report of other people's ſpeeches, and to repreſent with more

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more conformity to truth the ſtate of our affairs, private and public.

Letter of MADAME DE JASY *to the ſame.*

IT gives me infinite uneaſineſs, to find myſelf obliged to be wanting towards you in that politeneſs, for which we are noted throughout the world. But you muſt take the blame of it entirely upon yourſelf; it is you who urge me to it, you ſeem even to wiſh it: ſo that nothing remains for me, but to gratify your deſire. Then, let me tell you, Sir, that a ſtranger at Paris will ever be a ſtranger there, as any one may perceive, who will be at the trouble of reading your Congreſs. There is an original blemiſh in every foreigner, which all the

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water in the Seine could not waſh off. Who cannot diſcern, by the ſpeech you put into my mouth, that you hear the language of our polite nation with the ear, and expreſs it in the ſtile, of an Italian? Who would not imagine, by what you make me utter, that the affections of the French were inconſiderate and inconſtant? Whence could you conceive ſo ſtrange an idea? I ſhall ſay nothing of that Methuſalem of paſſions, ſo agreeably deſcribed by the ingenious Fontenelle, which reckoned no leſs than five years exiſtence: nor ſhall I advert to our voluminous romances, exact images of real life. But I could produce an inſtance of an attachment, which laſted above a week, as all Paris can teſtify; nay, I was even witneſs to one, that continued a whole month, and ſeveral

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ral days of the following month. If you ſhould unfortunately have experienced the reverſe, we muſt conclude either that your good fortune was not equal to your merit, or elſe that you did not think proper to ſhew it off to advantage: otherwiſe might you have found, that we do not fall ſhort of the Italians in conſtancy. Both for the honour of my country and for my own juſtification, I thought it neceſſary to write you theſe few lines; and I hope you will receive them in good part. I have only to wiſh, which I do moſt ſincerely, that you may hereafter have more ſucceſs in your amours, and a greater attachment to truth in your relations.

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Letter of LADY BEATRICE *to the same.*

HOW will it be poſſible for me to expreſs the extreme vexation I felt, on reading the diſcourſe which you make me hold in the Congreſs at Cythera? in what words can I deſcribe the tortures of mind I underwent, at the ſcandalous reports and rumours that it gave birth to? Love, who is conſcious of our moſt occult deſires, who with a penetrating eye ſees into the hidden receſſes of the human breaſt, knows with what zeal and purity of intention I undertook to plead before him his own cauſe, and that of the better part of Italy; of that part, which has not yet been corrupted and led aſtray by new broached ſyſtems and modern cuſtoms; I had almoſt ſaid, by the barbarous

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barous practices of the nations on the other ſide of the Alps. Who would not conclude, on peruſal of your harangue, (for mine I ſhall never allow it to have been) that with the maſk of duplicity I meant to invalidate what I pretended to eſtabliſh? Who would not ſuppoſe that I had purpoſely deſigned to repreſent in the moſt contemptible light what ſhould be always conſidered with a religious veneration; to turn into ridicule that divine Platonic affection, which ſouls of a ſuperior ſtamp have ever placed their ſupreme delight in, and which has inſpired the lays of our moſt ingenious bards? Thence originates that unfavourable judgment, commonly ſuppoſed to have been paſſed on the party, which in every conſideration deſerved to have gained the conteſt. Now as this

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this offence has been the cauſe of the moſt dreadful diſorders and miſchiefs in the world, ſo a puniſhment, more ſevere than any yet heard of, ſhould be contrived for the perſon, who has dared to commit ſo great an enormity. As embaſſadreſs from Italy to the Congreſs, I think it a duty neceſſarily incumbent on me, to inſiſt, that you declare to the world, in the moſt explicit terms, that you are yourſelf the inventor of the ſpeech, which is ſo unjuſtly attributed to me; and, for the ſatisfaction and conviction of the preſent age, and of all others to the lateſt poſterity, that you acknowledge it to be erroneous, ſcandalous, and counterfeit. This is a proceeding that you ſhould be urged to by the reproaches of your own conſcience; if your breaſt is not ſo hardened as to

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be inſenſible of its ſtings, no leſs than by the dread of the vengeance of that God, who has often ſnatched the thunderbolt from the hands of Jove himſelf, of that winged deity, who laughs at the vain attempt of a lame mortal to eſcape him, and who can with eaſe arreſt the ſwifteſt in their flight.

When Heroticus had done reading the letters from the three ladies, Love obſerved, that he had already, in various circles, heard ſeveral heavy accuſations preferred againſt the author of the Congreſs. Some charged him with the crime of having confined to a pocket volume, what would furniſh ample matter for a quarto; which would be more ſuitable to the dignity of the ſubject, and to the honour

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honour of ſo great a deity. Others complained, that this little book was replete with ſtrange metaphors, and alluſions to paſſages of foreign authors; which cauſed much obſcurity in the meaning. Others alledged, that to repreſent the manners of different nations, and to make them ſpeak in their own peculiar idiom, was a matter of extreme difficulty, and conſequently a raſh and vain undertaking: others, that the ſtile was too much varniſhed, certain expreſſions too ambiguous and indefinite, many pictures unfiniſhed, and the whole contrary to the authority and the example of the moſt claſſic Italian authors. Notwithſtanding the weight of theſe accuſations, LOVE agreed, that the charges exhibited againſt the author by the ladies were much more ſerious, as calling

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calling in queſtion his veracity; a quality ſo eſſentially requiſite in an hiſtorian: that whatever anſwer he might have already ſent to the ladies, he ſhould be inſtantly required to write an apology in the moſt ſubmiſſive terms, ſuch as ſhould be beſt calculated to appeaſe their indignation.

Of Lady Gravely he ſhould aſk pardon for having made her hold an harangue, during which ſhe muſt have coughed oftener than uſual, accuſtomed as ſhe is to ſpeak but little; and alſo for having cauſed her to drink more than ordinary of her favorite liquor, tea; which while it clears the head, weakens the ſtomach. He ſhould ſend a formal and ample declaration, that in certain of her aſ-

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ſertions ſhe knew not what ſhe was ſaying; he ſhould acknowledge her in every reſpect fit to inſpire love, and to calm the moſt obſtinate political conteſt; that her appearance would be ſufficient to attract the eyes, to engroſs the whole attention of the men, and to put an immediate ſtop to their debates, though they were employed in the diſcuſſion of the value and advantages of the Newfoundland fiſhery, or of that important queſtion, whether it was proper or not to truſt a Scotchman with the higheſt poſt in the adminiſtration? That, in this apology, he ſhould leave a blank for the number of conqueſts made by her ladyſhip; which ſhe ſhould afterwards fill up at her pleaſure. Yet, after all, that Lady Gravely was in ſome meaſure indebted to the hiſtorian, for

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for not having added, when ſpeaking of the little phial of ſalts, which ſhe applied occaſionally to her noſe, that the large doſes ſhe frequently took of it made her ſneeze in ſuch a manner, as to render her diſcourſe almoſt unintelligible.

That he ſhould, in the moſt ſubmiſſive manner, aſk pardon of Madame de Jaſy for having dared, though a foreigner, to intrude himſelf into the ſuburbs of St. Germain, and ſtill more audaciouſly into thoſe ſecret receſſes, where ſelect companies entertain each other with all the refinement of French delicacy. That hereafter to be qualified to liſten to the diſcourſe of the people of faſhion in Paris, he ſhould have his Italian ears purged with fumigations of ſentimental

 comedies,

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comedies, metaphyſical ballads, and other compoſitions agreeable to the current taſte. That, moreover, he ſhould never again call in queſtion the conſtancy of the French; which cannot be doubted after the ſtriking inſtances produced by Madame de Jaſy; and, the further to confirm his belief in this particular, that he ſhould in future dedicate a great part of his time to the uſeful ſtudy of old romances.

That, in order to anſwer Lady Beatrice in a proper manner, it would be neceſſary for him to read three times over the *Fiametta* and the *Corbaccio:* He ſhould maturely weigh the difficulty of comprehending the myſterious ſubtleties of Platonic love; which, after the moſt induſtrious application,

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plication, but very few can form a juſt idea of, and that by the ſpecial favor of the God. It was not therefore to be wondered at, if he had erred ever ſo groſsly in ſome particulars: nor ſhould theſe errors be imputed ſo much to evil intention, as to ignorance; the unavoidable lot of every human being. *Humanum eſt errare, ignoſcere divinum.* That, in order the more effectually to obtain her pardon, he ſhould declare himſelf ready to acknowledge whatever Lady Beatrice might require of him; to maintain, not only by word of mouth but alſo by his pen, that the honour and dignity of Italy is principally intereſted in avowing Bembo as the model of gallants; that the court held by the valorous Knights of Montefeltro, on a corner

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ner of the rugged Alps, and that of the Queen of Cyprus, rendered ſo famous by the Aſolani, as much ſurpaſſed the moſt ſplendid of the European courts, as the palace of a king ſurpaſſes the cottage of a ſhepherd, or as the lofty oak overtops the ſpreading willow. That he ſhould alſo declare himſelf ready to avow, and to maintain it in the face of any opponent, that the verſes of Petrarch, and particularly thoſe cited by Lady Beatrice, far excel the moſt finiſhed compoſition of Bernard, or the ſongs of Metaſtaſio. That he ſhould likewiſe profeſs the moſt implicit belief, that corporeal accompliſhments are not in the ſmalleſt degree conſidered by Platonic lovers, whatever may in general be imagined to the contrary. That, if a prefe-

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rence is given to young eyes, it is merely becauſe they reflect in a more lively manner the effulgence of the native conſtellation: ſo, in the ſame manner, the mouth of a young man can repeat with more energy as well as grace, the fine paſſages of Petrarch or Dante. And, if ſometimes conſequences reſult, that may appear to be diſcordant with the principles of the intellectual ſyſtem, that it is not the buſineſs of the profane vulgar to give their opinion on affairs of ſo ſublime and ſo intricate a nature; but that the judgment of them ſhould be left to a Platonic college, compoſed of the moſt reſpectable Italian matrons.

Such was the deciſion of the God; who further added, that the hiſtorian

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was in ſome meaſure excuſable, if he had not been exact in every particular; he related of the empire of Love that only which he knew; but there are many things which a man may hear and ſee of it, and which it will be impoſſible for him to repeat or to remember: "for on "approaching the ſummit of his "deſires, a lover's eyes are ſo daz-"zled and his underſtanding ſo be-"wildered as utterly to confound "and deſtroy his recollection."

Finally the God aſſured Heroticus, and charged him to aſſure the world, that for the general good of mankind there ſhould ſoon be publiſhed a faithful hiſtory of the Congreſs; every page of which ſhould be confronted with the manuſcript by a pub-

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public notary, and the whole confirmed by a folio volume of authentic proofs, and original documents.

His commiſſion being diſcharged, Heroticus expected to be invited by one of the little Loves to a banquet, where the porcelain of Saxony ſhould vie with the golden diſhes engraved by Germain, and where the moſt exquiſite dainties ſhould be prepared with all the luxury of an Apicius. But he could ſee nothing of the kind. He was not even allowed a ſight of one of thoſe nymphs, by whom the gardens of Cythera were ſaid to be inhabited. This, however, might be attributed to the heat of the ſeaſon, at the time he viſited the iſland.

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Nothing then remained to be done, but to re-embark and ſet ſail for Italy. This he proceeded to do without delay; and favoured by a fine South-Eaſt wind, which blew ſo moderately, as not to raiſe a very high ſea, he ſtrove to gain the firſt Italian port, with the condemnation of the hiſtorian of the Congreſs. In the courſe of the voyage he expreſſed a great deſire to keep clear of the Engliſh Admiral, who in his paſſage to the iſland had given him ſo much trouble.

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